THE

# LIFE

OF THE

# REV. C. F. SWARTZ,

Christian Friedrich Schwa

MISSIONARY

AT

TRICHINOPOLY AND TANJORE,

IN INDIA.

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PUBLISHED BY THE
AMERICAN TRACT SOCIETY,
150 NASSAU-STREET, NEW YORK.

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## CHAPTER I.

*His life, to the founding of the church at Tanjore and his mediation with Hyder Ally.*

Christian Frederick Swartz was born at Sonnenburg, in Brandenburg, in Germany, October 20, 1726. His mother died at an early period of his childhood: on her death-bed she declared that she had devoted her son to the Lord, and exacted a promise from her husband and pastor, that they at least would not oppose him, should he at a future period evince an inclination to study divinity.

When Swartz was eight years of age he was sent to the public school at Sonnenburg: his tutor, whose name was Helm, attended to the religious instruction of his pupils, exhorted them

in a fatherly manner to the duty of prayer, and directed them to express their desires to God in their own words. In a memoir, written by himself, Swartz declares that at that time he often sought after solitude, and found much comfort in pouring out his heart to God; and when he had done any thing wrong, he was not able to rest till he had implored pardon of God. These impressions afterward partly wore off, but were never entirely effaced. He derived much benefit from the public ordinances of the sanctuary, and from the instructions and the books he received from a christian lady. Twice he was dangerously ill, and then formed resolutions to devote himself to the service of the Lord; but he afterward forgot the fulfilment of his resolutions, they being made in his own strength.

In 1746 he travelled to Hallé, where he lodged at the Orphan House, and diligently availed himself of the instructions of the tutors of the university. He was soon appointed to the instruction of youth, and also received the appointment to hold evening prayer with the farm servants of the Orphan House. Both these employments were followed by a blessing to his own soul. By these means, by conversation with a pious man of his country, and by the evening prayers at the Orphan House, he was established in the faith of the Lord Jesus Christ,

and became anxious to devote his body and soul to the service of his Divine Redeemer.

At that time preparations were making to print the Bible in the Tamul language at Hallé, and Swartz was selected to learn that language. The pains he took induced Professor Francke to propose to him the work of a missionary. He obeyed the call, although some days afterward an advantageous situation in the ministry was offered him. He obtained his father's consent, and, under the sanction of the Danish Mission College, he was sent to India, and arrived at Tranquebar on the 30th of July, 1750. After laboring zealously with his colleagues at Tranquebar for some years, he was directed by the college to establish himself at Trichinopoly, under the "Society for promoting Christian Knowledge." The society had various missionary stations toward the southern part of the Indian peninsula; and, in 1766 this new one was established at Trichinopoly, and over it Mr. Swartz was appointed to preside.

In this station Mr. Swartz soon found his labors so extensive that it became necessary to employ some promising native converts as catechists. Among these, who were eight or nine in number, Sattianaden was appointed in 1772, and was afterward admitted to holy orders, in which he labored with great eloquence and success.

His name signified "Professor of the Truth." Before his conversion he was of the highest caste.

In the year 1772 Mr. Swartz experienced the signal care of his heavenly father. The powder-magazine of the fort blew up, and killed and shockingly wounded many persons, both Europeans and natives. The windows of his house were shattered, and several balls flew into the rooms, but he escaped all personal injury.

His heart was much set on Tanjore. He visited that place several times in 1772, in order to strengthen the congregation, and to try whether, by frequently preaching the word in that populous city, it might not please God to make some impression on the inhabitants. With this hope he took with him three of his catechists, who went among the people, morning and evening, laying before them the glorious truths of the Gospel, and inviting them to the obedience of faith.

Mr. Swartz had several conversations with the king on the subject of religion. The king, understanding that he was explaining the doctrines of christianity to his officers, desired to hear him himself. He had scarcely opened his lips when the great Brahmin entered. The king prostrated himself before him to the ground, and afterward stood before him with his hands

folded, while the Brahmin placed himself on an elevated seat. The king made signs to Mr. Swartz to enter into discourse with the Brahmin; who heard all with seeming attention, but made no reply. The king asked several questions concerning repentance, and desired the missionary to marry a couple of christians in his palace. He readily consented, and performed the ceremony with as much solemnity as possible. They began with a hymn, after which Mr. Swartz preached, concluding with prayer and singing; all in the Malabar tongue. The king and many of the people were pleased, but the Brahmins looked on it as a dangerous innovation.

In 1773 Mr. Swartz repeats his expressions of gratitude for the Divine goodness toward him and his fellow-laborers in their preservation, as an epidemical disease was then raging round them at Trichinopoly, which had swept off above a thousand persons in a fortnight.

In 1774 Mr. Swartz went to Madras, at the desire of his brethren, to procure the grant of some ground at Tanjore for the erection of a place for Divine worship; but the nabob declined his request. His friend, Colonel Wood, dying this year, and leaving him one of his executors, this circumstance occasioned a second visit to Madras, when he renewed his ap-

plication to the nabob, but met with another refusal, accompanied, however, with a profusion of oriental compliments.

The heathen were now beginning to be more inquisitive into christianity, and this animated him much in his preaching. The awakening, however, of some of the Roman Catholics to a sense of the importance of religion, gave rise to a spirit of persecution which occasioned him much trouble. One of the catechists having visited a sick relative of his own, an ignorant papist, the sick man entreated his instruction. The catechist explained to him the doctrines of repentance and of faith in Christ; he lent a willing ear, and soon after died. The catechist wished, as being a near relative, to attend his funeral; but the Roman Catholics disliking this, and the popish catechist having given him a blow, all the rest fell on him, and beat him so unmercifully that the very heathens cried out against them as murderers.

Mr. Swartz found indeed the Jesuits to be the greatest enemies of the mission. They discovered their enmity in stirring up the poor country people to raise disturbances. He met, about this period, with a very mortifying instance of this evil influence. In a country town there appeared a most pleasing prospect of a beautiful harvest, the greater part of the inhabitants

having shown a willingness to be instructed. In Mr. Swartz's absence, however, the Roman Catholic priest threatened his people, and refused to marry and bury any of his congregation unless they would enter into a covenant to obtain the removal of the protestant missionary and his catechists. He told the heathens, too, that if Mr. Swartz and his assistants gained ground, their pagodas would fall to ruin and their feasts cease. The catechists met, in consequence, with such ill-treatment that they were obliged to quit the place; and, as any application to the magistrates would but have increased the evil, Mr. Swartz chose rather to bear this persecution patiently, entreating God to remedy the evil in his good time.

With all ranks of heathens this man of God was accustomed to converse freely. Multitudes would hear him explain christianity, and would even applaud. It was no unusual thing with them to reply: "True! what can avail all our images, and our numberless ceremonies! There is but one Supreme Being, the Maker and Preserver of all!" But their convictions ended with their applause!

"In one of my journies," says he, "I arrived at a large place where the heathen celebrated a feast. I was struck with the excessive crowd which I saw before me. I stood at some dis-

tance from them; but was soon surrounded by a number of people, to whom I explained the glorious perfections of God, and remarked how absurd the worship of images was; and how they dishonored God by all their idolatry, and enhanced their own misery. I told them, at the same time, what infinite mercy God had shown to lost sinners by sending them a Redeemer, and how they might become partakers of the benefits of redemption. All seemed pleased; acknowledged their folly, and the excellency of this christian doctrine. Before and after noon, new crowds came near. I spoke till I was quite exhausted."

These labors were not in vain: many of the heathen were brought to embrace the truth.

Among these converts Mr. Swartz mentions one in particular—a young man of the higher caste, who deliberated above three years whether he should embrace christianity. His numerous relatives had been his great obstacle. He had, however, yielded, at length, to his convictions. The heathen shunned and reviled him; while he endured their persecution with humility, yet without dejection. His countrymen perceiving that they could not depress his spirits, acknowledged, in the end, the wrong which they had done him, and even entreated him to read to them some passages of the New Testament.

In a village not far from Mr. Swartz's residence a whole family had been converted. On their return home all the village was enraged against them, refusing them a share in the most common acts of kindness, and even forbidding them to walk in the public road. As they suffered all this persecution, however, with humility and with some degree of cheerful boldness, their heathen neighbors became ashamed of their conduct and treated them with more humanity.

In another village also a whole family had embraced christianity. Their son-in-law was the principal man in the village. He was incensed at the conversion of his family, and directed his father-in-law to return no more. By gentle representations, however, his rage and that of the people subsided; and Mr. Swartz began to entertain hopes of shortly seeing the whole place inhabited by christians.

Mr. Swartz took unwearied pains with his assistant catechists. They were all employed daily in preaching the Gospel over the various parts of the country, "and trying," to use his own words, "whether they might be so happy as to bring some of their wandering fellow-creatures into the way of truth."

What an abode was the house of this great and good man! He daily assembled all the catechists who were not on stations too far dis-

tant, and instructed them how to explain the truths of christianity, and to address the natives in a mild and winning manner, overlooking the passionate and rough speeches which would sometimes be returned for their love. In the morning the catechists joined with him in prayer, and in meditating on the word of God; after which every one was directed whither to go that day. In the evening they gave an account of their labors, relating the encouraging and discouraging circumstances: and the day closed, as it began, with meditation and prayer.

His ministry was, in various instances, successful among the soldiers in garrison, to whom he acted as chaplain.

Poor widows also came in for a share of the attention of this benevolent man. A sum of money having been sent to him for their benefit, he resolved to expend it in the erection of comfortable tenements, but the design was brought to a stand for want of further funds. The young rajah of Tanjore, however, visiting that part of the country, Mr. Swartz pleaded with him in behalf of the widows; and, succeeding in his application, completed a row of small houses for the comfortable reception of these destitute women.

Anxious to extend the sphere of his labors, he prayed earnestly for more assistance in the

mission, that he might be enabled to reside some months every year at Tanjore; and, if it should be found expedient, establish himself there.

His exertions were not confined to the instruction and conversion of the adult natives and Europeans; but, with equal zeal and fidelity, he labored for the salvation of the Europeans, both civil and military, who resided at any time within reach of his christian charity. He opened English and Malabar schools in various places, and was affectionate and unwearied in his attention to children.

Of this part of his character the following letter is an interesting illustration. It was written to the children of Colonel Wood, then left fatherless: they were from six to eleven years of age.

"To the dear children ——— ———

" *Grace, mercy and peace from*
*God our father, and the Lord Jesus Christ.*

"DEAR CHILDREN—As the time is very near when you, as I suppose, will leave this country, I thought it my duty to write you a short exhortation, which you are so willing to receive from me, your old friend.

"When you leave this country I beseech you take none of the sins which are so manifest here, with you. Beg of your Redeemer to for-

give you all sins, and to grant you the help of his Holy Spirit, to love, fear, honor and obey God. Learn the will of God, and practise it daily, as you have given us some pleasing ground for hope. As your age is not easily given to grief, make use of your innocent cheerfulness to gladden the heart of your mamma. You cannot please her better than by obedience, and willingness to learn to pray, and to fear God. Endeavor to please her and your heavenly Father by all this. Read every day your beloved Bible: pray heartily, and forget not to sing a song of praise to your Redeemer. Whenever your dear mamma forbids you a thing, be ready to obey: never give way to any stubbornness; and as you know that God is highly pleased with humility, learn to be humble; entreating your Savior to destroy all the seeds of pride, and to clothe you with humility. May the blessing of God the Father, Son, and Holy Ghost, be with you. Amen.

"Remember me, and pray for me, that I may walk worthy of the Gospel of our Lord Jesus Christ; and that, by my poor ministry, many souls may be truly converted to him.

I remain, sincerely, dear children, and my young friends, your affectionate friend and humble servant,

"C. F. Swartz.

" *Trichinopoly, January* 16, 1775."

He was joined in the work of the Mission in 1777 by the Rev. Christian Pohlé, whom the Danish Missionaries at Tranquebar sent to his assistance;—a man of piety, zeal, and talents; who fulfilled, in the service of the "Society for promoting Christian Knowledge," as the successor of his venerable friend, the expectations which Mr. Swartz had formed of him. He soon made himself master, by diligent application, of the English and Malabar languages, sufficiently to minister with acceptance in both tongues, and took a very active part in assisting Mr. Swartz in the whole business of the ministry and the schools.

June the 16th of this year, the Rev. J. J. Schoelkopf arrived at Madras, being sent out by the Society to assist Mr. Swartz. It pleased God, however, to remove him before he could enter on his labors. He was, almost immediately on his landing, violently seized with a dysentery, and died at Madras on the 11th of July. "My grief," says Mr. Swartz, "was great; but, well knowing that all the ways of a holy God are good, I resigned my will to his wise providence. He is the Lord of his Church. May He have mercy upon us, and send faithful laborers into his vineyard!"

Mr. Swartz writes, in 1779, that among the heathen, at his two stations at Trichinopoly and

Tanjore, are many thousands, even amongst Brahmins, who confess that their idolatry is a vain and sinful thing, and that nothing but fear keeps them at present from embracing the christian religion. It is to be hoped this conviction will embolden them one day or other to shake off that inglorious servitude of sin and Satan. He says that there hardly passes a day in which Brahmins do not visit his house at Tanjore; that they hear attentively what is said to them; that they frequently take up a book in which the doctrine of the christian religion is explained, and that they praise that doctrine as a Divine one.

A Brahmin being asked what he would now resolve upon, whether he purposed to stifle all conviction, or whether he intended to receive that Divine doctrine and to profess it, replied, that he could not deny the conviction which he had received, and accordingly had sounded some of his acquaintance, but that they all insisted upon the task as too difficult and dangerous, on account of the great numbers of the professors of idolatry.

For my part, says Mr. Swartz, I entertain a cheerful hope of seeing better days, and therefore rejoice in the present opportunity of preaching the salutary doctrine of Christ. frequently calling to my mind that there is a time of sow-

ing preceding that of reaping. At Trichinopoly we begin and end the day with public prayer. At Tanjore I have introduced the same custom. Very often Brahmins and other heathens have been present, observing our reading the word of God, our singing and praying. I never discourage the heathen from being present at any of our solemn acts of worship.

In 1779 the garrison at Tanjore being numerous, Mr. Swartz addressed a letter to the Governor and Council at Madras, and obtained immediately their public sanction and contributions to the erection of a church, in which Divine service might be performed in a proper and becoming manner. The first stone of this edifice was laid by General Munro. The funds failing, Mr. Swartz addressed the Honorable Board at Madras for further aid. He was desired, in reply, to come with all possible speed to Madras. The object of this summons will be best explained in his own simple and impressive narration.

"At my arrival Governor Rumbold told me that my request should be granted: the other gentlemen assured me of the same. Here I was acquainted with the purpose for which I was called before the Presidency. The Governor told me that they wished to preserve peace with

Hyder Ally; but, as he entertained some mistaken notions, and evil persons endeavored to confirm him in those bad ideas, the Honorable Board desired I would take a journey to Seringapatam in a private manner, and undeceive him by a fair declaration of their pacific sentiments; particularly as I, from my knowledge of the Moorish language, could converse with him without the help of an interpreter. The novelty of the proposal surprised me at first; for which reason I begged some time to consider it. At last I accepted of the offer, because, by doing so, I hoped to prevent evil, and to promote the welfare of the country. I thought also that I could thereby give some small proof of the gratitude which I owe to the Honorable Board for many favors which they have bestowed on me during my residence at Trichinopoly. Besides, I saw that I should have an opportunity of conversing with many people about the things of God, who perhaps never had heard a word concerning God and a Redeemer.

"I spent three months in Hyder Ally Khan's country. I found Englishmen there, Germans, Portuguese, and even some of the Malabar people whom I had instructed at Trichinopoly. To find them in that country was painful; but, to renew some part of the instruction which they formerly received, was very comfortable.

A tent was pitched on the glacis of the fort, wherein Divine service was performed without the least impediment.

"Hyder Ally gave a plain answer to all the questions I was ordered to put to him; so that the Honorable Board at Madras received the information they desired.

"Being told that the Governor, Sir Thomas Rumbold, intended to procure me a present from the Board, I begged leave to decline accepting any; declaring, that if my journey had been any way beneficial to the public, I rejoiced at the opportunity. I signified, at the same time, that it would make me very happy if the Honorable Board would allow to my colleague at Trichinopoly the same yearly present that they had given to me; being convinced that he would use it for the benefit of the school, and the maintenance of some catechists. This my request was granted: Mr. Pohlé receives, at Trichinopoly, yearly, a hundred pounds sterling, as I do here at Tanjore; by which means we are enabled to maintain, in both places, schoolmasters and catechists.

"One circumstance relative to my journey I beg liberty to add. When I took my leave of Hyder Ally, he presented me with a bag of rupees for the expense of my journey: but, having been furnished with necessaries by the Honor-

able Board, I delivered the bag to them. As they urged me to take it, I desired their permission to appoint this sum, as the first fund for an English charity-school at Tanjore, hoping that some charitable people would increase that small fund, consisting of three hundred rupees."

Such noble conduct compelled those who knew not the value of the principles which actuated him, to admire his character.

While Mr. Swartz was thus acting as the great and disinterested friend of his adopted country and of mankind, he forgot not his private attachments. He addressed, about this time, the following affectionate and faithful letter to the son of his former friend, Col. Wood.

"TANJORE, Sept. 22, 1780.

"DEAR JOHN—I have received your kind letter, and rejoiced that the son of my much-esteemed friend, who is now in eternity, goes on learning such things as will make him useful in society. You learn Latin, geography, arithmetic, French, drawing; all which may be very serviceable to you, and beneficial to your fellow-creatures. I entreat you, therefore, to be very diligent, and to spend your time in the best manner. I remember that when I learnt vocal music in my younger days, I did not think that I

should use it much. And behold, now, every morning and evening, when the Malabar children come to prayer, I teach them to sing in praise of their Redeemer. Every week they learn one hymn; for they are slow. Now I am well pleased that I was instructed in vocal music. All things may become useful to us and others.

"But then, my dear friend, our intention, our desires must be well managed; or, in other words, our hearts must be truly minded. As you have spent many months and years in learning useful things, let your heart now be given over to your God; otherwise your learning will not prove beneficial; nay, which is deplorable, it may be used to your detriment.

"As you are so well pleased, I beseech you, by the mercy of God, my dear John, to mind now the best, the *one needful thing*. Examine your heart; and whatever you find in it that is not agreeable to the will of God (and you will find much of that sort) acknowledge it; bewail it before your God: entreat him to wash and cleanse you from all your sins. Rest not till you find rest to your soul.

"Having obtained pardon and peace through Jesus, watch and pray that you may not lose what you have gained; but that you may rather grow daily in faith, love, and hope.

"In your conversation with young people be very cautious. Their thoughts and speeches are often too frothy; ay, and even dangerous. Above all, try to gain strength, Divine strength, to overcome that sinful bashfulness, whereby many people are ashamed to confess or practice what they approve in their hearts. If you read your Bible, and pray heartily to God, you will get strength every day to go on and prosper in his way.

"Our time is but short. Eternity, awful eternity, is at hand: let us, therefore, not trifle away our time; but let us seek the Lord and his grace, his blessing and his strength.

"As you, my dear John, are blessed with a pious mother, who is unspeakably desirous of promoting your welfare, I hope you will take all possible care to comfort and rejoice her heart by your humble obedience and grateful behavior.

"Though I never have seen your schoolmaster, it is enough to induce me to revere him, that we hear he is a faithful servant of the Lord Jesus Christ. May God bless him, and all that is under his care! so wishes

"Your affectionate friend,

"C. F. SWARTZ."

Mr. Swartz paid great attention to the due

celebration of Divine worship. The church at Trichinopoly was ninety feet by fifty, and the new one at Tanjore was built on the same scale. Beside the church at Trichinopoly, which was occupied chiefly by the garrison and Europeans, the Malabar congregation used to assemble in the large fort, where Major Stephens, a worthy friend of Mr. Swartz, who was killed at the siege of Pondicherry, prepared a very convenient place for their worship. But the spot on which he built belonged to a Brahmin family, which Major Stevens endeavored to discover, that he might secure a right to it, but in vain. The family, however, returned at length to the fort; and, refusing to sell the spot, "we were in conscience obliged," says Mr. Swartz, "to let them possess their own property." He soon procured a gift from the rajah of a more convenient situation; and, with the aid of his friends, raised a suitable place of worship for his Malabar congregation: it lay on a rising ground about a mile from the fort; the inhabitants lived around it. All circumstances concurred to render this house of prayer convenient: the situation was healthy, and it was remote from noise. "Blessed be God," exclaims Mr. Swartz, "that we are so agreeably placed! May he graciously vouchsafe his blessing, that many thousands of the poor heathen may hear, embrace,

and practise the truth preached in the midst of their habitations!"

## CHAPTER II.

*Thirteen years' labor in India, to his narrative vindicating the mission to the Society for Promoting Christian Knowledge.*

The years 1781, 1782, and 1783, were years of famine and of complicated distress and misery. War raged in the peninsula, and was attended and followed by such devastation and ruin that all former wars seemed trifling in comparison. Some little interval occurred, but the famine soon returned.

In September, 1783, Mr. Swartz writes:—"The last three years have been years of sorrow and anxiety. Yet we have no reason at all to murmur, or to find fault with God's ways, which are ever just and equal; and the judgments which have befallen us may, perhaps, be more conducive to the true welfare of the country than we conceive. This year God's fatherly goodness has preserved and strengthened us for his service."

His congregations greatly increased at these times; many being compelled, he feared, by the famine, to come to him for aid.

"Yet," says he, "I have given them the necessary instruction, and this for the space of several months, during which I have also procured them some provision, though not quite sufficient for their wants, for that was beyond my power. The teaching of them was attended with much difficulty and fatigue, on account of the great decay of their mental powers: yet I could not persuade myself that it would be consistent with the will of God to abandon these poor people, many of whom afterward died.

"The famine was so great, and of such long continuance, that those have been affected by it who seemed to be beyond its reach. A vigorous and strong man is scarcely to be met with. In outward appearance men are like walking skeletons."

Apprehensive of the renewal of war, Mr. Swartz bought a quantity of rice while the price was moderate, and God inclined the heart of some Europeans to send him a portion monthly. With this food he preserved numbers from actually perishing, who were lying about in the open roads.

His own feelings, in respect to these trying dispensations, are expressed in the following letter.

"TANJORE, March 4, 1784.

"DEAR SIR,—Hitherto a gracious God has preserved, guided and comforted us. This ought to be our first consideration in the midst of all the calamities which we have experienced. How many dangers have we escaped! How many of our fellow-creatures fell on our right hand and on our left! But God has hid us under the pavilion of his kind providence. The 103d Psalm should be precious to us, for it expresses and magnifies all the divine benefits which God has so richly bestowed upon us. But not only in words ought we to express our gratitude, but in and by our lives. Surely God deserves to be obeyed by us, particularly as we only reap the benefit of it: *our goodness extendeth not to him!*

"I heartily wish to see you; and I entertained a lively hope, that, in my return from the Mysore country I should meet you; but God has been pleased to lead me by another road. You know that I was desired to go to Seringapatam to join the Commissioners. I accepted the offer; but I was stopped and detained eleven days. I wrote to Tippoo, requesting that he would permit me to proceed; but I got no answer. The killadar was ordered to let me go back; so I was conducted by thirty horses back to Daraburm, where our people were. To

this day I know not the true reason why I was not permitted to proceed. One said it was because Tippoo would not treat till Mangalore was in his possession. Others entertained other conjectures. I thank God for his mercy and providence over me. I should have been glad if I could have been an instrument in that great work of peace-making: but who knows but there might have been temptations too great for me? I entreat God to bless our commissioners with wisdom, resolution, and integrity, to settle the business for the welfare of this poor country. But, alas, we ourselves are so divided; so much wickedness and forgetfulness of God every where prevail! When I consider all, high and low, rulers and ruled, I am struck with grief and a variety of passions. What blindness, insensibility, obstinacy, greediness and rapaciousness! A thousand times I think with myself, "Oh, my God! must all these people die? Must they all appear before the tribunal of Jesus, the Mediator and Judge? How little do they mind their end, and the consequences of their lives!"

"My sincere wish and prayer is, that you and I may be found true disciples of Jesus; and so, at last, rejoice with him eternally.

"I am your sincere friend,

"C. F. SWARTZ."

In April, 1784, he writes: We adore the Divine goodness, which has preserved my fellow-laborers and me in the midst of calamities. While the sword, famine, and epidemic sickness swept away many thousands, we have enjoyed health, and have been accommodated with all necessaries. May we never forget the various mercies which God has bestowed on us!"

The fort of Trichinopoly afforded an asylum to many of the surrounding inhabitants, who fled thither to escape the unrelenting cruelty of the enemy. Daily did Mr. Swartz labor with these people to turn them from idolatry to the living God.

"It were to be wished" he says "that the country people, having suffered for many years all manner of calamity, would consider the things which belong to their eternal welfare, for which my assistants pray and labor in conjunction with me. They readily own the superior excellence of the christian doctrine; but remain in their deplorable errors for various frivolous reasons. Still I am happy in being made an instrument of Providence to instruct some and to warn others. Who knows but there may come a time when others may reap what we have been sowing?"

The personal piety, sound discrimination, and

disinterested zeal, discovered in the two following letters of Mr. Swartz, are admirable!

"TANJORE, July 10, 1784.

"MY DEAR FRIENDS,—I have been prevented, by illness, from having the pleasure of addressing you sooner. I can hardly describe to you the nature of my weakness. I felt no pain, but such a relaxation in my frame, that speaking, walking, &c. fatigued me greatly. This I felt during April and May. When we were favored with some refreshing showers I felt myself a little better. I could not write before, because my hand shook so that I could not use my pen. But enough of this! Age comes upon me: therefore I have no reason to wonder at weakness. If the mind be sound, all is well; the rest we shall quit when we enter into the grave. That will cure all our indispositions. On this subject I meditate frequently. And, oh, may God grant me grace to do it more effectually, that I may number my (perhaps very few) days. Eternity is an awful subject, which should be continually in our mind.

"I know, I feel, that I have no righteousness of my own whereon I would dare to depend for eternal happiness. If God should enter into judgment with me, what would become of me? But blessed, for ever blessed, be the adorable

mercy of God, which has provided a sure place of refuge for guilty man! The atonement of Jesus Christ is the foundation of my hope, peace, life, and happiness. Though I am covered all over with sin, the blood of Jesus Christ cleanseth me from all mine iniquities, and sets my heart at rest. Though I am a blind, corrupted creature, the Spirit of Jesus enlighteneth, cheereth, and strengtheneth us to abominate all sin, and to renounce the lusts of the world and the flesh. Though the day of judgment is approaching, the love of God comforts us so far as to have boldness to appear before our Judge; not as if we were innocent creatures, but because we are pardoned, washed, and cleansed in the blood of Christ. Oh! my dear friends, an interest in the atonement of Christ, and a participation in the graces of the Spirit—these constitute a christian!—these cheer and strengthen the heart!—these glorify God!—these entitle and qualify us for heaven! Let us daily, therefore, come before God through the blessed Jesus. But let us, at the same time, not neglect the second point, namely, our sanctification. Our time is short. I have sojourned in this country almost thirty-four years. The end of my journey is, even according to the course of nature, near. May I not flag! May my last days be my best!—Farewell! May grace,

peace, and Divine mercy, follow you at all times.

"I am, my dear friends,

"Your affectionate friend and servant,

"C. F. SWARTZ."

"TANJORE, Dec. 30, 1784.

"DEAR FRIENDS,—At present I am so far established in health that my labor is rather delightful than troublesome, which was not the case in April and May. May God, who has bestowed so many blessings on me, a poor sinner, grant that the last days of my life may be well spent; that I may finish my course with peace, if not with joy!

"We are not only allowed, indeed, but we are commanded, to rejoice in the Lord. No joy has so good and firm a foundation as that which is to be found in the Lord, who has bought us, and with whom we are blessed with all spiritual blessings. But whoever wishes to rejoice in the blessings purchased for us by Jesus Christ, must be in him, intimately united to him by faith, renouncing sin and all the false pleasures of the world. This true union and communion with Christ is the source of joy, the only source. Hence will follow a willingness to love, obey, and glorify him as long as we live. But if, instead of trusting in Christ and in his consummate atonement, we rely on our own virtue,

and consequently try to stand upon our own foundation, we shall never enjoy one moment's peace of mind. Our virtue and holiness are and ever will be imperfect; we shall, therefore, always have reason to confess before God, "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand before thee?" Let us, therefore, seek for pardon, peace, and joy in Jesus; and, having found them, let us be grateful and obedient. But, though we should be as holy as any of the apostles, let us beware lest we put our confidence in any thing except the sufferings and atoning death of Jesus Christ.

"In this fundamental article of true christianity I like none more than good Bishop Beveridge. He forgets not to raise the superstructure of a holy life; but he lays first the foundation, in a true and lively trust in Christ, after the example of Paul: read Philippians, chap. 3. In the explanation of holiness, Archbishop Tillotson is excellent; but he does not so well, so clearly establish the foundations, as Beveridge; and, more particularly, as the first reformers.

"As to the Malabar church which I have been building in the suburbs, General Munro engaged me by giving me fifty pagodas. But when I found that the stones which I needed for the foundation cost twenty-five pagodas, I thought I should soon stop my mill for want of

water. But the rajah having given me some golden cloths from the time of Lord Pigott's arrival, lately, when the General was here, I took them to the merchants, who, to my most agreeable surprise, valued them at 136 pagodas, so that I could prosecute my plan without interruption. I hope that God, who has so graciously furnished me with the means of building a house of prayer, will fill it also with spiritual children, to the praise of his name. He is strong who hath promised us such glorious things. Read for that purpose my favorite chapter of Isaiah, 49 : 4–7 ; 18–20.

"I cheerfully believe that God will *build the waste places of this country.* But should it be done after we are laid in the grave, what harm ? This country is covered with thorns ; let us plough and sow good seed, and entreat the Lord to make it spring up. Our labor in the Lord, in his cause, and for his glory, will not be in vain.

"I am constantly, dear friends,

"Your obedient humble servant,

"C. F. SWARTZ."

In February, 1785, Mr. Swartz gratefully acknowledges the assistance rendered to his designs by Mr. John Sullivan, the resident at Tanjore. On the suggestion of this gentleman, he zealously entered into a plan of establishing

Provincial English Schools throughout the country, in order to facilitate the intercourse of the natives with the Europeans; that the principal natives, learning in some tolerable degree the English language, might escape the impositions practised on them; and that, by establishing good men as teachers, they might, by degrees, instill into the minds of their pupils the salutary doctrines of the Gospel. He foresaw great difficulties in the execution of this plan, particularly from the want of suitable teachers; but, trusting in God, he entered on the scheme. Several of the native princes, with the king of Tanjore, assisted him in this design. Schools on this plan were soon established at Tanjore, Ramanadaburam, and Sivagenga; and a fourth, afterward, at Cumbagonam, in 1792. They consisted chiefly of children of Brahmins and merchants. "Their intention doubtless is," says Mr. Swartz, "to learn the English language, with a view to their temporal welfare; but they thereby become better acquainted with good principles. No deceitful methods are used to bring them over to the saving doctrines of Christ, though the most earnest wishes are entertained that they may all come to the knowledge of God, and of Jesus Christ whom he hath sent."

The East-India Company directed the Go

vernment of Madras to pay £100 annually toward the support of each Provincial English School, and the same sum to every other which might be established. The government inquired of Mr. Swartz in what manner he purposed to apply these annual grants. He conferred, in consequence, with the vestry, and sent their minutes to government, which were highly approved. His assistants, Mr. Pohlé and Mr. Kolhoff, were proposed by him as superintendants. This suggestion was made by him, not because he intended to withdraw himself, but in consideration of his own advanced age, and with the benevolent view of rendering the circumstances of his brethren more comfortable.

The Provincial Schools, as well as the English and Malabar Schools, were attended with the happiest effects. The Provincial School at Tanjore, in particular, was much frequented by children of the first families; and the improvement made by the scholars was very observable. These different seminaries furnished young men who were employed at Madras as writers, with handsome salaries; and others who obtained considerable employments.

The following letter was written in 1785 to a gentleman whom Mr. Swartz was anxious to win over to the habits of a christian life. It dis-

covers, at once, the delicacy and the faithfulness of a christian counsellor.

"TANJORE, Sept. 28, 1785.

"DEAR SIR,—I am happy to hear that you will not come by yourself; you know the consequences attending a bachelor's life.

"But, being now in a lawful state instituted by God himself, take care lest that state prove a snare. In itself it is lawful, and ordained by God for wise reasons. But you know that Adam resembled his Maker before he entered into that state. The husband must be filled with knowledge, wisdom, holiness, and all other Divine graces; then will he be able to govern his family wisely, to the glory of God. In such a gay place as Madras, where daily dissipations run away with all time and strength, it is doubly necessary to be upon your guard. Never forget to keep up family prayer in your house: make it a house of God, and it will be a house distinguished by Divine blessings.

"At present people read all sorts of novels, and other trash: if you wish to be happy, and to act wisely, I entreat you to READ YOUR BIBLE with your consort. You will soon find the greatest advantage originating from it.

Make my best respects to Mrs. ——, and tell her that I heartily wish she may be like Sarah,

Abraham's wife; like Hannah, Samuel's mother; and like those excellent females who were not ashamed to follow Jesus even when he was crucified. My best wishes attend you and your family—being, dear sir,

"Your most obedient
"Humble servant,
"C. F. SWARTZ.

January 23, 1787, was one of the most solemn days ever celebrated at Tranquebar. On that day the senior of the Danish mission, the Rev. John Balthasar Kolhoff, observed his jubilee; and had the inexpressible satisfaction of seeing his eldest son ordained in the Mission Church, to be assistant to Mr. Swartz. The several Missionaries, both English and Danish, proposed to the candidate questions in divinity, which he answered to their great satisfaction, proving how well he had employed his youthful years under the tuition of Mr. Swartz, who had undertaken the care of him from his eighth year. The Danish Governor, and all the European families of the settlement, together with a great number of Malabar christians and heathens, attended the service, and a general awe was conspicuous, particularly during the ordination sermon, preached by Mr. Swartz from 2 Tim. 2 : 1, "Thou, therefore, my son, be

strong in the grace that is in Christ Jesus." After the ordination the youg missionary entered the pulpit and preached a Malabar sermon, which delighted every one who understood it.

Mr. Swartz speaks very feelingly of this event in the following letter, which bears testimony, also, to the high estimation in which he was held by the native princes.

"TANJORE, March 31, 1787.

MY DEAR FRIENDS,—As Mr. Kolhoff writes to you, I embrace the opportunity of adding a few lines. At his ordination, which was January 23, the sight of the young man and his aged father sitting near the altar, melted down my heart so that I could not refrain from shedding tears. I know how you love my young friend, and he has reason to look upon you as a sort of parents. He has now his course to run. May the Spirit of God be his guide and comforter. According to the course of nature I shall soon leave him and the world. May a gracious God lead me so that I may not be afraid of passing through the valley of death.

"You must have heard that the Rajah of Tanjore adopted a son when I was at Tranquebar. I returned the 26th of January. The 29th the Rajah called for me in the afternoon. He showed me his newly adopted son, saying,

"This is not my, but your son. Into your hands and care I deliver the child."

"I replied, 'You know, sir, my willingness to serve you according to my scanty ability. But this your last wish and desire is above my power. You have adopted a child of nine years. You know there are parties in your palace. I may see the child, perhaps, once or twice in a month. What good can this do to the child? I am afraid that the life of the child will be in danger, and your country brought into a state of confusion. You must fall upon some other method."

He said, "What method do you mean?" I answered, "You have a brother: deliver the child to him. Charge him to become his father, to bring him up. And when the child is grown up, let your brother do to the child what a father would do in such a case. By this means you save the child's life, and preserve your country in a state of tranquility." The rajah said he would consider all, and so I left him. The rajah called that evening for his mother first, and proposed the case. As she approved of the advice, his brother was called. The child was desired to call the rajah's brother his father. The next morning Mr. Huddlestone, and the Colonel, and I myself were called. The rajah's brother and the child were sitting under a pa-

vilion. The rajah spoke after the following manner: "I have followed the advice given me by Padre Swartz. I appoint my brother as father to the child. He is to govern the country; but when the child is grown up he is to act as a father to the child. I hope the Honorable Company will confirm this my last will. You, gentlemen, are witnesses to what I have said."

"I am, dear friends, your's, &c.

"C. F. Swartz."

We add to the information contained in this letter, that when Mr. Huddlestone promised to send a faithful account to government, the rajah said, "This your assurance comforts me in my last hours."

Ameer Sing, the brother, thus appointed by the rajah, "promises," said Mr. Swartz, "to be a father to the country, to alleviate their burdens, and to inspect the country, without leaving the whole administration to his servants. He hopes to be confirmed by the Governor-General, according to the last will of his brother. If so, certainly he will not hinder the progress of the christian religion, but, at least externally, further it."

In compliance with the promise of his deceased brother to Mr. Swartz, Ameer Sing delivered to him a written document, sealed by

himself and his chief ministers, in which he made an appropriation for ever of a village of the yearly income of about five hundred pagodas, for the school, and more especially for the orphans. Mr. Swartz purposed to give it o the government of Tranquebar, on condition that five hundred pagodas annually should be paid to the school.

In this year, 1787, Mr. Swartz observed, with much pleasure, respecting the garrison at Tanjore, "that the soldiers not only attended Divine service on the Sabbath, but also the working-day evening lectures, which were frequented by great numbers, and were encouraged by the officers, who all confessed that corporal punishments had ceased from the time that the regiment began to relish religious instructions."

Sir Archibald Campbell being appointed governor of Madras, arrived at a time of great distress, and both himself and his lady became blessings to the country. Mr. Swartz expresses his obligation to them in very strong terms:—

"The Tanjore country," says he, "appeared to be in a melancholy situation. The inhabitants felt and resented oppression so as to emigrate. Whole towns and villages were left quite empty. In the months of June and July the country was blessed, as usual, with fresh

water. The rivers were full, but there were few inhabitants to turn it to their advantage. Sir Archibald, fearing that this emigration might cause a famine, ordered a committee of four persons to inspect the management of the country; of which I was desired to be a member. The rajah, in his present state of infirmity, being unable to bear much fatigue, desired me to assure the inhabitants, in his name, of justice and equity. I did so. The inhabitants believed the promise given them, and 7000 came in at once; others followed; and though the best season for cultivating the ground was elapsed, yet the poor people, anticipating better days, exerted themselves to such a degree that the harvest of this year seems to become more plenteous than that of the preceding one.

"In these transactions I had the best opportunity to converse with the first inhabitants about their everlasting welfare. Many began to be convinced of the folly of idolatry; and as we have a prospect of seeing this country better managed, that is, with more justice, it is to be hoped that it will have a good effect upon the people. As Sir Archibald Campbell showed the kindness of a father to this country, so Lady Campbell has acted the part of a mother to the poor female orphans. She has formed a plan, and begun to execute it, for educating

poor daughters of soldiers, who hitherto have been miserably neglected; or, if they were educated in private schools, they were, however, left without protection, and, consequently, often fell into the hands of destroyers. Lady Campbell's plan has the sanction and protection of government. A subscription has been set on foot, and more than 14,000 pagodas are already collected. The nabob has given a very spacious house, which he bought, for 8000 pagodas, for that purpose. Twelve ladies form the vestry, and each of them is to inspect a month. Lady Campbell hopes that a similar institution, for the education of boys, particularly soldiers' sons, will soon be made. She is, however, of opinion that gentlemen will soon find proper means of having their children educated here, without being obliged to send them to Europe.

"Though this account is but short and imperfect, yet I am confident it will be highly pleasing to the Society. The plan has often been made, but never put into execution till now. Every one who takes a delight in the welfare of his fellow-creatures will praise God for the humane disposition he has put into the heart of Lady Campbell. This is a most comfortable sign, and an evidence that God still intends to dwell among us. When the orphans are collected, and things are put into some or-

der, I hope, as her ladyship has invited me to be an eye-witness, I shall then be able to transmit to you a fuller account of this matter.

"As to the provincial schools, which were to be erected according to Mr. Sullivan's plan, in the principal places of the provinces, I heartily wish they may be established. One such school is kept in Ramanadaburam, and is carried on with tolerable success; but as to the establishment of others, the external circumstances of the districts do not seem favorable. The petty lords of districts feel too much oppression, which, it is to be hoped, will be removed, and then those institutions will be admitted without impediment. They would facilitate the connection between the Europeans and natives, and would open a door to the missionaries who visited them, to converse freely with the principal people of the country; by which means Divine knowledge might be conveyed to the natives in the easiest manner. It would not be expedient to appoint the missionaries teachers in such schools; for, by that regulation, they would be too much hindered in their proper office of conversing with and instructing the natives, and of training up young people for these schools; and the same plan is here pursued, where ten European children and four natives learn English."

It having been sometimes objected that few of the heathen, except those of the lower castes, were ever converted to the christian faith, Mr. Swartz writes from Trichinopoly:

"Both at Tranquebar and here are nearly an equal number of the higher and the lower. Here the men and women of the higher caste sit on one side, and on the other those of the lower. I have carefully avoided all coercive measures, and thus have met with fewer difficulties. Even at the administration of the sacrament, sometimes one or other of the lower caste has first approached to receive, and it has not been taken much notice of. If you were to visit our church on the Lord's Day, you would, with surprise, observe the clean appearance of those of the lower caste, so that one might often take them for the higher. One particular, which renders those of the lower castes so contemptible, is their feeding upon dead cattle. I have always expressed the utmost abhorrence of such a custom, and declared that I would suffer no such practice; and, accordingly, I hardly know any instance thereof here. The country priests and catechists are of the higher caste. The catechist, Gabriel, indeed, is of the lower; but he speaks freely to people of the higher, as he takes care to keep himself very

clean in his dress; but, in the country, such conversation is not so easy. A month ago, when I was at Timpalating, in the house of a heathen of the higher caste, the parish-catechist came to me. I called to him—'Stop; I will come to you. The Suttirer,' that is, the people of the higher caste, 'have not yet learned to be humble: they are proud sinners yet! We must bear with them!' This they were not willing to admit, and accordingly showed great kindness to the catechist. In another place, in the house of a heathen, many people assembled, whom I catechised and prayed with, and we even had Divine service there on the Sabbath. The owner of the house sat near, and paid attention. We preach to high and low 'Christ Jesus, made of God unto us wisdom, and righteousness, and sanctification, and redemption.' 1 Cor. 1 : 30."

The following is a letter from Mr. Swartz to some afflicted friends:

"TANJORE, July, 1788.

"MY DEAR FRIENDS,—I am just come home from taking my farewell of Mrs. ——. In human probability I have seen her for the last time in this world. She has had her share of sorrow. May we meet in a blessed eternity,

where sin and sorrow cannot afflict us any more. As there is sin in this world, there is of course, and must be, sorrow; nor have we any reason to complain, since sorrow, if well managed, will produce excellent effects. Few men, unacquainted with grief, have come to a lively knowledge of themselves and their corruptions; and if so, how could they in earnest apply to Jesus Christ the Redeemer, hungering and thirsting after his righteousness? How could they fervently pray for pardon, or for the grace of the Holy Spirit? In short, I believe every sincere christian will confess, with David, "Before I was afflicted I went astray; but now have I kept thy word." If, then, sorrow and affliction are our medicines, let us take from the hand of the Lord the cup of salvation, and call upon his name to make it effectual to our good. On these, and such like meditations, you, jointly with Mrs. ——, will dwell, and comfort yourselves with the prospects of a better world. They are frequently my thoughts, particularly as I am so near my end. I am not sick; I go through the course of my duties: when alone, I groan a little, but, I hope, without murmuring. The 17th of this month I finish my thirty-eighth year of pilgrimage in this country, as I arrived July 17th, 1750.

In 1793 Mr. Swartz says, "The heathens observing that many of their relations wished to embrace christianity, and that such refused to join in their plundering expeditions, assembled and formed an encampment, threatening to extirpate christianity. Now all looked dismal. Many of the christians were encouraged by their relations, who were heathens, to form an opposite camp. But I exhorted the christians to make use of other weapons, namely, prayer, humility, and patience; telling them, in strong terms, that, if they became aggressors I should disown them. This disturbance lasted four months, and became very serious, as the malcontents neglected the cultivation of their own fields, and deterred others from doing it. I wrote to these misguided people, (for they had mischievous guides,) sent catechists to them, exhorted them not to commit such horrid sins, and reminded them that my former endeavors, so beneficial to them, had not merited such treatment. At last, finding no opposition from the christians, and not being willing to be looked upon as the aggressors, all went to their homes and work, ploughing and sowing with double diligence. My heart rejoiced at the kind over-ruling Providence. Surely he is a God that heareth prayer."

In the year 1793, when the Act of Parliament was depending for the renewal of the Company's charter, certain clauses were proposed in favor of Free Schools and Christian Missionaries. In the Courier of Friday, May 24, of that year, the following paragraph was inserted:

"Mr. Montgomery Campbell gave his decided vote against the clause, and reprobated the idea of converting the Gentoos. It is true, missionaries have made proselytes of the Pariahs, but they were the *lowest order of people*, and had even degraded the religion they professed to embrace. Mr. Swartz, whose character was held so deservedly high, could not have any reason to boast of the purity of his followers: they were proverbial for their profligacy. An instance occurred to his recollection, perfectly in point: He had been preaching for many hours to this caste of proselytes on the heinousness of theft, and, in the heat of his discourse had taken off his stock, when that and his gold buckle were stolen by one of his virtuous and enlightened congregation. On such a description of natives did the doctrine of the missionaries operate: men of high caste would spurn at the idea of changing the religion of their ancestors."

This newspaper reached India, and was put into the hands of Mr. Swartz. An answer was drawn up by him, and sent in a letter, addressed to the secretary of the Society for promoting Christian Knowledge. The Society, judging it to be "particularly interesting," gave it at full length in their Report for 1795, prefixing to it their own testimony, and that of the Marquis Cornwallis, to Mr. Swartz's character.

"As the Society," they say, "after forty years' experience, have had constant reason to approve of Mr. Swartz's integrity and veracity as a correspondent, his zeal as a promoter of Christian Knowledge, and his labors as a missionary, they take this opportunity of acknowledging his faithful services, and of recommending his letter to the consideration of the public, as containing a just statement of facts relating to the mission, believing that Mr. Swartz is incapable of departing from the truth in the minutest particular."

After the testimony of Marquis Cornwallis, follows the letter itself:—

"Tanjore, Feb. 13, 1794.

"Rev. and dear Sir,—As his majesty's 74th regiment is partly stationed at Tanjore, and partly at Vallam, six English miles distant from Tanjore, we commonly go once in a week

to Vallam to perform divine service to four companies of that regiment. When I lately went to that place, the 210th number of a newspaper called the Courier, Friday evening, May 24, 1793, was communicated to me. In that paper I found a paragraph, delivered by Mr. Montgomery Campbell, (who came out to India with Sir Archibald Campbell, in the station of a private secretary,) wherein my name was mentioned.

[Here Mr. Swartz recites the paragraph: and then adds as follows:—]

"As this paragraph is found in a public paper, I thought it would not displease the Honorable Society to make a few observations on it; not to boast, (which I detest,) but to declare the plain truth, and to defend my brethren and myself.

"About seventeen years ago, when I resided at Trichinopoly, I visited the congregation at Tanjore. In my road I arrived very early at a village which is inhabited by Collaries, (a set of people who are infamous for stealing; even the name of a *Collary* signifieth a *thief*.) These Collaries make nightly excursions in order to rob. They drive away bullocks and sheep, and whatever they can find; for which outrage they annually pay 1500 chakr, or 750 pagodas, to the rajah. Of this caste of people many live

in the Tanjore country, still more in Tondiman's country, and likewise in the nabob's country.

"When I arrived at one of those villages, called Pudaloor, I took off my stock, putting it upon a sand-bank. Advancing a little to look out for the man who carried my linen clothes, I was regardless of the stock, at which time some thievish boys took it away. Not one grown person was present. When the inhabitants heard of the theft they desired me to confine all those boys, and to punish them as severely as I pleased. But I refused to do that, not thinking that the trifle which I had lost was worth so much trouble.

"That such boys, whose fathers are professed thieves, should commit a theft, can be no matter of wonder. All the inhabitants of that village were heathens: not one christian family was found therein. Many of our gentlemen, travelling through that village, have been robbed. The trifle of a buckle I did therefore not lose by a christian, as Mr. Montgomery Campbell will have it, but by heathen boys. Neither did I preach at that time. Mr. Campbell says that I preached two hours. I did not so much as converse with any man.

"This poor story, totally misrepresented, is alleged by Mr. M. Campbell to prove the profli-

gacy of christians, whom he called, with a sneer, "virtuous and enlightened people." If Mr. M. Campbell has no better proof, his conclusion is built upon a bad foundation, and I shall not admire his logic: truth is against him.

"Neither is it true that the greater part of those people who have been instructed are *pariahs.* Had Mr. M. Campbell visited, even once, our church, he would have observed that more than two-thirds were of the higher caste; and so it is at Tranquebar and Vepery.

"Our intention is not to boast; but this I may safely say, that many of those people who have been instructed have left this world with comfort, and with a well-grounded hope of everlasting life. That some of those who have been instructed have abused the benefit of instruction, is certain. But all sincere servants of God, nay, even the apostles, have experienced this grief.

"It is asserted that a missionary is a disgrace to any country. Lord Macartney, and the late General Coote, would have entertained a very different opinion. They, and many other gentlemen, know and acknowledge that the missionaries have been beneficial to government, and a comfort to the country. This I am able to prove in the strongest manner. Many gentlemen who live now in England, and in this country, would corroborate my assertion.

"That the Rev. Mr. Gerické has been of eminent service to Cuddalore, every gentleman who was there at the time when the war broke out, knows. He was the instrument, in the hands of Providence, by which Cuddalore was saved from plunder and bloodshed. He saved many gentlemen from becoming prisoners to Hyder, which Lord Macartney kindly acknowledged.

"When Negapatam, that rich and populous city, fell into the deepest poverty by the unavoidable consequences of war, Mr. Gerické behaved like a father to the distressed people of that city. He forgot that he had a family to provide for. Many impoverished families were supported by him; so that when I, a few months ago, preached and administered the sacrament in that place, I saw many who owed their own and their children's lives to his disinterested care. Surely this, my friend, could not be called a disgrace to that place. When the Honorable Society ordered him to attend the congregation at Madras all lamented his departure. And at Madras he is esteemed by the Governor, and many other gentlemen, to this day.

"It is a most disagreeable task to speak of one's self. However, I hope that the Honorable Society will not look upon some observations which I am to make, as a vain and sinful boast-

ing, but rather as a necessary self-defence. Neither the missionaries, nor any of the christians, have hurt the welfare of the country.

"In the time of war the fort of Tanjore was in a distressed condition. A powerful enemy was near, the people in the fort numerous, and not provision even for the garrison. There was grain enough in the country, but we had no bullocks to bring it into the fort. When the country people formerly brought paddy into the fort, the rapacious Dubashes deprived them of their due pay. Hence all confidence was lost; so that the inhabitants drove away their cattle, refusing to assist the fort. The late Rajah ordered, nay, entreated the people, by his managers, to come and help us; but all was in vain.

"At last the Rajah said to one of our principal gentlemen, 'We all, you and I, have lost our credit; let us try whether the inhabitants will trust Mr. Swartz.' Accordingly he sent me a blank paper, empowering me to make a proper agreement with the people. Here was no time for hesitation. The seapoys fell down as dead people, being emaciated with hunger. Our streets were lined with dead corpses every morning. Our condition was deplorable. I sent, therefore, letters every where round about, promising to pay any one with my own hands, and to pay them for any bullock which might be

taken by the enemy. In one or two days I got above a thousand bullocks. I sent one of our catechists, and other christians into the country; they went at the risk of their lives, made all possible haste, and brought into the fort, in a very short time, 80,000 kalams of grain: by this means the fort was saved. When all was over I paid the people, (even with some money which belonged to others,) made them a small present, and sent them home.

"The next year, when Colonel Braithwaite, with his whole detachment, was taken prisoner, Major Alcock commanded this fort, and behaved very kindly to the poor starving people. We were then, the second time, in the same miserable condition. The enemy always invaded the country when the harvest was nigh at hand. I was again desired to try my former expedient, and succeeded. The people knew that they were not to be deprived of their pay; they therefore came with their cattle. But now the danger was greater, as the enemy was very near. The christians conducted the inhabitants to proper places, surely with no small danger of losing their lives: accordingly they wept, and went, and supplied the fort with grain. When the inhabitants were paid, I strictly inquired whether any of the christians had taken from them a present? They all said, 'No, no;

as we were so regularly paid, we offered to your catechist a cloth of small value, but he absolutely refused it.' "

"But Mr. M. Campbell says, that the christians are profligate to a proverb. If Mr. M. Campbell was near me I would explain to him who are the profligate people who drain the country. When a Dubash, in the space of ten or fifteen years, scrapes together two, three, or four lacks of pagodas, is not this extortion a high degree of profligacy? Nay, government was obliged to send an order that three of those Gentoo Dubashes should quit the Tanjore country. The enormous crimes committed by them filled the country with complaints, but I have no mind to enumerate them.

"It is asserted that the inhabitants of the country would suffer by missionaries. If the missionaries are sincere christians it is impossible that the inhabitants should suffer any damage by them; if they are not what they profess to be, they ought to be dismissed.

"When Sir Archibald Campbell was governor, and Mr. M. Campbell his private secretary, the inhabitants of the Tanjore country were so miserably oppressed by the manager, and the Madras Dubashes, that they quitted the country. Of course all cultivation ceased. In the month of June the cultivation should com-

mence; but nothing was done even at the beginning of September. Every one dreaded the calamity of a famine. I entreated the rajah to remove that shameful oppression, and to recall the inhabitants. He sent them word that justice should be done to them, but they disbelieved his promises. He then desired *me* to write to them, and to assure them that he, at my intercession, would show kindness to them. I did so. All immediately returned; and first of all the Kallers, or, as they are commonly called, Collaries, believed my word, so that 7,000 men came back on one day. The rest of the inhabitants followed their example. When I exhorted them to exert themselves to the utmost, because the time for cultivation was almost lost, they replied in the following manner:—"As you have showed kindness to us, you shall not have reason to repent of it; we intend to work night and day to show our regard for you." Sir Archibald Campbell was happy when he heard it; and we had the satisfaction of having a better crop than the preceding year.

"As there was hardly any administration of justice, I begged and entreated the rajah to establish justice in his country. "Well," said he, "let me know wherein my people are oppressed." I did so. He immediately consented to my proposal, and told his manager that he

should feel his indignation if the oppression did not cease immediately. But as he soon died he did not see the execution of his order.

"When the present rajah began his reign I put Sir Archibald Campbell in mind of that necessary point. He desired me to make a plan for a court of justice, which I did; but it was soon neglected by the servants of the rajah, who commonly sold justice to the best bidder.

"When the Honorable Company took possession of the country, during the war, the plan for introducing justice was reassumed, by which many people were made happy. But, when the country was restored to the rajah the former irregularities took place.

"During the assumption government desired me to assist the gentlemen collectors. The district toward the west of Tanjore had been very much neglected, so that the water-courses had not been cleansed for the last fifteen years. I proposed that the collector should advance 500 pagodas to cleanse those water-courses. The gentlemen consented if I would inspect the business. The work was begun and finished, being inspected by christians. All that part of the country rejoiced in getting 100,000 kalams of grain more than before. The inhabitants confessed that instead of one kalam they now reaped four.

"No inhabitant has suffered by christians; none has complained of it. On the contrary, one of the richest inhabitants said to me, "Sir, if you send a person to us, send us one who has learned all your ten commandments." For he, and many hundred inhabitants, had been present when I explained the christian doctrine to heathens and christians.

"The inhabitants dread the conduct of a Madras Dubash. These people lend money to the rajah at an exorbitant interest, and then are permitted to collect their money and interest in an appointed district. It is needless to mention the consequences.

"When the Collaries committed great outrages in their plundering expeditions, Seapoys were sent out to adjust matters, but it had no effect. Government desired me to inquire into that thievish business. I therefore sent letters to the head Collaries. They appeared. We found out, in some degree, how much the Tanjore and Tondimans, and the Nabob's Collaries had stolen; and we insisted upon restoration, which was done accordingly. At last, all gave it in writing that they would steal no more. This promise they kept very well for eight months, and then they began their old work; however, not as before. Had that inspection over their conduct been continued, they might

have been made useful people. I insisted upon their cultivating their fields, which they really did. But if the demands become exorbitant, they have no resource, as they think, but that of plundering.

"At last some of those thievish Collaries desired to be instructed. I said, 'I am obliged to instruct you, but I am afraid that you will be very bad christians.' Their promises were fair. I instructed them, and exhorted them to steal no more, but to work industriously. After that I visited them, and having examined their knowledge I desired to see their work. I observed with pleasure that their fields were excellently cultivated. 'Now,' said I, 'one thing remains to be done; you must pay your tribute readily, and not wait till it is exacted by military force;' which otherwise is their custom. Soon after that I found that they had paid off their tribute exactly. The only complaint agaist those Christian Collaries was, that they refused to go upon plundering expeditions, as they had done before.

"Now I am well aware that some will accuse me of having boasted. I confess the charge willingly, but lay all the blame upon those who have constrained me to commit that folly. I might have enlarged my account, but, fearing that some characters would have suffered by it,

I stop here. One thing, however, I affirm before God and man, THAT IF CHRISTIANITY, IN ITS PLAIN AND UNDISGUISED FORM, WAS PROPERLY PROMOTED, THE COUNTRY WOULD NOT SUFFER, BUT BE BENEFITED BY IT.

"If christians were employed in some important offices, they should, if they misbehaved, be doubly punished; but to reject them entirely is not right, and discourageth them.

"The glorious God, and our blessed Redeemer, has commanded his apostles to preach the Gospel to all nations. The knowledge of God, of his Divine perfections, and of his mercy to mankind, may be abused, but there is no other method of reclaiming mankind than by instructing them well. To hope that the heathens will live a good life without the knowledge of God, is a chimera.

"The praise bestowed on the heathens of this country by many of our historians, is refuted by a close (I might almost say, by a superficial) inspection of their lives. Many historical works are more like a romance than history. Many gentlemen here are astonished how some historians have prostituted their talents by writing fables.

"I am now on the brink of eternity; but to this moment I declare that I do not repent of having spent forty-three years in the service of

my Divine Master. Who knows but God may remove some of the great obstacles to the propagation of the Gospel? Should a reformation take place amongst the Europeans, it would, no doubt, be the greatest blessing to the country.

"These observations I beg leave to lay before the Honorable Society, with my humble thanks for all their benefits bestowed on this work, and sincere wishes that their pious and generous endeavors to disseminate the knowledge of God and Jesus Christ, may be beneficial to many thousands.

"I am, sincerely, Rev. and dear Sir, your affectionate brother and humble servant,

"C. F. SWARTZ."

Mr. Swartz was never married; and, though this circumstance may induce some persons to attach less weight to his sentiments on the subject of a missionary's marriage than they deserve, yet the following remarks justly claim the serious consideration of all whom they may concern.

Adverting to information which he had received of the arrival of a missionary in India with his wife, he writes as follows:

"I confess, dear Sir, I was grieved at it. I assure you that I honor the state of matrimony

as a divinely-instituted state; but, if a new missionary comes out, he ought to be unembarrassed. His first work, besides an attention to his personal religion, is the learning of some languages, which requires great attention and unwearied application. I will not say that a married man is unable to learn languages, but this I know from experience in others, that the work goes on very slowly. Besides, a new missionary who comes out in the married state wants many things to maintain his family decently, which may distract him. If one should enter into that state after he had become qualified for his office, the difficulty would be less; and, even then, he ought to be well assured of her real piety, otherwise she will be a sore impediment to him in the discharge of his duty."

But the labors of this eminent man were now drawing to a close. It has been already shown how habitual was his expectation of death, and his preparation for the great change.

In a letter, part of which has been given before, he says, "How many thousand benefits have I received from a merciful God! How grateful ought I to have been! But, alas! I must say, 'Forgive, forgive all my multiplied iniquities, for the sake of Jesus Christ.'"

# CHAPTER III.

*Close of his fifty years' Missionary toils and his triumphant death.*

"Whether I shall write again is uncertain. One thing only is certain, that we must die. But if we die in the Lord, united to Jesus Christ, being interested in his atonement, and renewed, at least in some degree, by his Spirit, and having a well-grounded hope of everlasting life, all is well. Death has lost its sting, that is, its power to hurt us. O blessed eternity! there I hope to sing the praises of God and our Redeemer with you. Till then, let us 'fight the good fight of faith, laying hold on eternal life,' till we enjoy it. Remember me to —— and ——; and tell them I wish to be with them in the house of my heavenly Father. I am now on the brink of eternity. Oh, when shall I see God and praise him for ever! When shall I be perfectly wise, holy, and happy! When shall I live for ever! I am, sincerely, to the last breath of my life, dear friends,

"Your most obedient
"Humble servant,
"C. F. SWARTZ."

The following is another of his letters:

"Tanjore, April 10, 1795.

"My dear Friends,—As Mr. Kolhoff has given you an account of his present welfare, I will add something concerning my own health. I praise God for his mercy, which he has bestowed upon me. Though I am now in the sixty-ninth year of my age, I still am able to perform the ordinary functions of my office. Of sickness I know little or nothing. How long I am to stay, my Creator and Preserver knows. My only comfort is in the redemption made by Jesus Christ. He is, and shall be, my wisdom; by him I have received the salutary knowledge which leads me to the favor of God. He is my righteousness; by his atonement I have pardon of my sins; being clothed in his righteousness, my sins will not appear in judgment against me. He is likewise my sanctification: in his holy life I best learn the will of God: and, by his Spirit, I shall be daily encouraged and strengthened to hate every sin, and to walk in the way of the commandments of God. He is, and I hope he will be, my redemption: by him I shall be delivered from all evil, and made eternally happy.

"Others may glory in what they please; I will glory in nothing else but Jesus Christ, and him crucified. Should I presume to rely on my

own virtue, I must soon despair. Though I heartily wish to obey God, and follow the example of my Savior; though I will steadfastly endeavor, by the grace of God, to subdue my inclination to sin; yet, in all this, there is and ever will be imperfection, so that I dare not stand upon so rotten a ground. But to win Christ, and to be found in him in life, in death, in the day of judgment, was St. Paul's wish, has been the wish of all genuine christians, and shall be mine as long as I breathe. This was not a peculiarity in St. Paul's character. No: he admonishes all to follow him in this point. This close adherence to Christ will not make us indolent in our obedience. It will rather impel, strengthen, and cheer us in the pursuit of true and christian holiness.

"As this may very possibly be my last letter to you, I cannot but earnestly entreat you to follow St. Paul, that excellent pattern of true goodness. By doing so, you will easily withstand and overcome the temptations of a vain world: you will live and die in peace; and, at last, be received into glory.

"We have known one another a long time on earth. May we know one another in a blessed eternity, where sin and sorrow shall never disturb us! Watch and pray, that ye 'may be

accounted worthy to stand before the Son of Man,' your Redeemer.

"I am, my dear friends,

"Your affectionate friend,

"C. F. Swartz."

Such sentiments are the characteristics of a mind maturing for heaven!

Among the various trials and difficulties of Mr. Swartz and his brethren, "it was their great and mutual consolation," to use the words of the Danish missionaries when writing on this subject, "that they were as of one heart and one soul, assisting one another in their work, giving and receiving advice one from another, mutually sharing in sorrows and joys, receiving and giving thanks for one another's gifts, and praying for one another: often deeply wounded, sometimes by the inefficacy of their well-meant endeavors, and at other times by sad disappointments respecting individuals—however, they are comforted again, and comfort one another."

Is it a subject of wonder that the Great Head of the Church should prosper such men? When was it that the Lord added to the church daily such as should be saved? Was it not when the primitive preachers of the word exhibited the admirable pattern of disinterestedness and con-

cord, the spirit of which these brethren so deeply imbibed? When all that believed were together and had all things common, and sold their possessions and goods, and parted them to all men as every man had need; and, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people.

But the time was now come when this venerable man was to exchange the society of saints on earth for that of the spirits of just men made perfect.

The following affecting narrative of the closing scene of his life was drawn up by his pupil and assistant, the Rev. John Casper Kolhoff, and is dated Tanjore, Dec. 31, 1799.

From the beginning of January to the middle of October, 1797, Mr. Swartz pursued his labors in his ministerial office, and in his studies, with great fervor, under all the disadvantages of his advanced age. He preached every Sabbath in the English and Tamul languages by turns, and on Wednesdays he preached a lecture in the Portuguese language, for the space of several weeks, and afterward in the German language to the privates who had been made prisoners on the island of Ceylon, and had been incorporated

in his Majesty's 51st regiment, stationed in this place. He made likewise a journey to Trichinopoly, and several times visited Vellam, (a town six miles from Tanjore,) in order to preach the word of God to some companies of the 51st regiment, stationed at that place, and to invite the heathen to accept the blessings of the Gospel.

During the course of the week he explained the New Testament, in his usual order, at morning and evening prayers, which were begun and concluded by singing some verses of a hymn; and he dedicated an hour every day for instructing the Malabar school-children in the doctrines of christianity. He was very solicitous for their improvement in knowledge and piety, and particularly for those whom he had chosen and was training up for the service of the church; for whose benefit he wrote, during the latter part of his life, an explanation of the principal doctrines of christianity, an abridgment of Bishop Newton's Exposition of the Revelation, and some other books.

Though his strength and vigor were greatly impaired, yet his love to his flock constrained him to deny himself a great deal of that ease and repose which his great age required, and to exert all his remaining strength for their improvement in true religion. He took a particular

delight in visiting the members of his congregation, with whom he conversed freely upon the subjects relating to their eternal interests. He told them plainly whatever was blamable in their conduct, and animated them, by every powerful argument, to walk worthy of their christian profession. It was a most pleasing sight to see the little children flock to him with such joy as children feel on meeting their beloved parent after some absence, and to observe his engaging and delightful method to lead them to the knowledge of God and of their duty.

He heard almost every day the accounts delivered by the catechists, of their conversation with christians, papists and heathens, and the effects produced by it; and embraced every opportunity of giving them directions for a wise and faithful discharge of their office. His strength was visibly on the decline during the last year of his life; and he frequently spoke of his departure, to which he looked forward with delight.

The commencement of his illness, which happened on the 7th of October, 1797, consisted only of a cold and hoarseness occasioned by a check of perspiration. Dr. Kennedy, who was a particular friend of Mr. Swartz, gave him an emetic; but he received no benefit from it, for,

after taking it, he was afflicted with vomiting four or five times every day, so as to be almost suffocated by it, and which lasted till the 27th of November following. It was very afflicting to see the sufferings of our venerable father, and every remedy rendered fruitless which was tried by that humane and excellent man, the late Dr. Stuart, who acted for Dr. Kennedy during his absence, and who was very attentive to Mr. Swartz during his illness. My affliction would have proved insupportable, if a merciful God had not strengthened and comforted me, which he did especially through the unexpected arrival of the Rev. Mr. Jænické, on the 4th of November, 1797.

Under all his severe sufferings he never uttered a single expression of impatience—his mind was always calm and serene. Once, when he suffered very severely, he said, "If it be the will of the Lord to take me to himself, his will be done. May his name be praised!"

Although his strength was quite exhausted, and his body extremely emaciated through the frequent vomitings, yet, under all this calamity, he desired that the school-children, and others who usually attended the evening prayers, should assemble in his parlor, where, after singing, he expounded a portion of the Holy Scriptures in a very affecting manner and concluded

it with his fervent and importunate prayers. It was always his custom to hear the English school-children read to him a few chapters out of the Bible after evening prayer, and to hear them sing some of Dr. Watts's hymns. During his illness he seemed particularly pleased with that excellent hymn which begins with the following words:—

"Far from my thoughts, vain world, begone,
"Let my religious hours alone:
"Fain would mine eyes my Savior see;
"I wait a visit, LORD, from thee!"

He called it his beloved song, and desired the children to sing it frequently to him.

He earnestly exhorted and entreated the heathens, who visited him in his illness, to forsake their idolatry, and to consider betimes the things which belong to their peace. When one of them began relating what wonderful things occurred in the town, our venerable father answered, "The most wonderful thing is, that, after hearing so often the doctrines of christianity, and being convinced of the truth of it, you are, notwithstanding, backward to embrace and obey it." In conversing with another heathen of consequence, he expressed his great regret at leaving him in his idolatry, when he was entering

into eternity; and added the following words: "I have often exhorted and warned you, but you have hitherto disregarded it: you esteem and honor the creature more than the Creator."

On the 23d of November he was visited by Serfogee, the present Rajah, then presumptive heir of the kingdom of Tanjore, and to whom the Rev. Mr. Swartz was appointed guardian by the late Tulja Maha Rajah. On being informed that Serfogee Rajah wished to see him, he let him know that he should come immediately, as he doubted whether he should survive till the next day. On his arrival he received him very affectionately, and then delivered to him his dying charge, by which, though pronounced in broken language, the rajah seemed to be deeply affected. The tenor of the speech was as follows:

"After God has called me hence, I request you will be careful not to indulge a fondness for pomp and grandeur. You are convinced that my endeavors to serve you have been disinterested; what I now request of you is, that you would be kind to the christians:—if they behave ill, let them be punished; but if they do well, show yourself to them as their father and protector.

"As the due administration of justice is in-

dispensably necessary for the prosperity and happiness of every state, I request you will establish regular courts, and be careful that impartial justice be administered. I heartily wish you would renounce your idolatry, and serve and honor the only true God. May he be merciful and enable you to do it!"

Our venerable father then inquired whether he sometimes perused the Bible; and concluded with very affecting exhortations to be mindful of the concerns of his immortal soul.

The resident, Mr. Macleod, who had been on a visit to Trichinopoly for some weeks, hearing, on his arrival, the ill state of Mr. Swartz's health, kindly sent for Dr. Street from Trichinopoly. The doctor arrived here on the first of December; and, after consulting with Dr. Stuart, he recommended the tincture of steel to be taken with an infusion of bark, which, by the blessing of God, put a stop to the vomiting with which he had been afflicted since the 17th of October.

On the 3d of December, very early in the morning, he sent for the Rev. Mr. Jænické and myself, when he put up a long and affecting prayer. To hear this eminent servant of Christ, who had faithfully served his Redeemer very nearly half a century, disclaiming all merit of

his own, humbling himself before the footstool of the Divine Majesty as the chief of sinners, and grounding all his hopes of mercy and salvation on the unmerited grace of God, and the meritorious sacrifice of his beloved Savior, was a great lesson of humility to us.

Our joy was great on his recovery; but, alas! it was soon changed into sorrow, when we observed that the severe attacks of his illness had in a great degree affected the powers of his mind, which were not entirely restored till his last illness, a few days before his departure out of life, notwithstanding all the remedies which were tried. It was, however, surprising to us, that though his thoughts seemed to be incoherent when he spoke of worldly subjects, yet they were quite connected when he prayed or discoursed about Divine things.

After his recovery he frequently wished, according to his old custom, that the school-children and christians should assemble in his parlor for evening prayer; with which we complied, in order to please him, though we were concerned to observe that these exertions were too much for his feeble frame.

The happy talent which he possessed of making almost every conversation instructive and edifying, did not forsake him even under his weak and depressed state. One morning when

his friend Dr. Kennedy, after his return, visited him, the conversation turning upon Dr. Young's Night Thoughts, which was one of Mr. Swartz's favorite books, he observed to the Doctor, that those weighty truths contained in it were not intended that we should abandon society, renounce our business, and retire into a corner, but to convince us of the emptiness of the honors, the riches, and pleasures of this world, and to engage us to fix our hearts there where true treasures are to be found. He then spoke with peculiar warmth on the folly of minding the things of this world as our chief good, and the wisdom and happiness of thinking on our eternal concerns.

It was highly pleasing to hear the part which he took in his conversation with the Rev. Mr. Pohlé, who visited him a little after his recovery, which generally turned on the many benefits and consolations purchased to believers through Jesus Christ. He was transported with joy when he spoke on those subjects; and I hope I may with truth call it a foretaste of that joy which he is now experiencing in the presence of his Redeemer, and in the society of the blessed.

On the 2d of February last year, our venerable father had the satisfaction of seeing the Rev. Mr. Gerické, Mr. Holtzberg and his family.

Little did we think that the performance of the last offices for him would prove a part of the duty of our worthy senior, the Rev. Mr. Gerické: and I bless and praise God for leading his faithful servant to us, at that very time when we were most in need of his assistance and comfort.

On the second or third day after the Rev. Mr. Gerické's arrival, Mr. Swartz complained of a little pain in his right foot, occasioned by an inflammation; to remove which, repeated fomentations were applied; but a few days after we observed, to our inexpressible grief, the approach of a mortification. Dr. Kennedy tried every remedy to remove it, and would perhaps have effected the cure if his frame had been able to support what he suffered. He was an example of patience under all these calamities. He did not speak during the whole of his illness one single word of impatience.

The last week of his life he was obliged to lie on his cot the greatest part of the day, and as he was of a robust constitution, it required great labor and exertion to remove him to a chair, where he would sit up. These exertions contributed to weaken him more and more.

During his last illness the Rev. Mr. Gerické visited him frequently, and spent much of his time with him in conversing on the precious promises of God through Christ, in singing

awakening hymns, and in offering his fervent prayers to God to comfort and strengthen his aged servant under his severe sufferings, to continue and increase his Divine blessing upon his labors for the propagation of the Gospel, and to bless all the pious endeavors of the Society, and all those institutions established for the enlargement of the kingdom of Christ.

He rehearsed, with peculiar emphasis, (whilst we were singing,) particular parts of the hymns expressing the believer's assurance of faith, and of the great love of God in Christ. His fervor was visible to every one present whilst Mr. Gerické was praying; and, by his loud Amen, he showed his ardent desire for the accomplishment of our united petitions.

A few days before he entered into the joy of his Lord, the Rev. Mr. Gerické asked him whether he had any thing to say to the Brethren. His answer was, "Tell them that it is my request that they should make the faithful discharge of their office their chief care and concern."

A day or two before his departure, when he was visited by the doctor, he said, "Doctor, in heaven there will be no pain." "Very true," replied the doctor; "but we must keep you here as long as we can." He paused a few moments, and then addressed the doctor with these words,

"O! dear doctor, let us take care that we may not be missing there." These words were delivered with such an affectionate tone of voice that they made a deep impression on the doctor, and on every one present.

On Wednesday, the 13th of February, 1798, which closed the melancholy scene, we observed, with deep concern, the approach of his dissolution. The Rev. Messrs. Gerické, Jænicke, Holtzberg, and myself, were much with him in the morning; and in the afternoon we sung several excellent hymns, and offered up our prayers and praises to God, in which he joined us with fervor and delight. After we had retired he prayed silently; and at one time he uttered the following words: "O Lord, hitherto thou hast preserved me; hitherto thou hast brought me; and hast bestowed innumerable benefits upon us. Do what is pleasing in thy sight. I deliver my spirit into thy hands; cleanse and adorn it with the righteousness of my Redeemer, and receive me into the arms of thy love and mercy." About two hours after we had retired he sent for me, and looking upon me with a friendly countenance, he imparted his last paternal blessing in these precious words: "I wish you many comforts." On offering him some drink, he wished to be placed on a chair; but, as soon as he was raised upon the

cot he bowed his head, and without a groan or struggle, shut his eyes and died, between four and five in the afternoon, in the seventy-second year of his age.

Though our minds were deeply afflicted at the loss of our beloved father, yet the consideration of his most edifying conduct during his illness, his incredible patience under his severe pains, his triumphant death, and the evident traces of sweetness and composure which were left on his countenance, prevented the vent of our sorrows for the present, and animated us to praise God for his great mercies bestowed on us through his faithful servant, and to entreat him to enable us to follow his blessed example, that our last end might be like his.

His remains were committed to the earth on the 14th of February, about five in the after noon, in the chapel out of the fort, erected by him near his habitation in the garden given to him by the late Tulja Maha Rajah.

His funeral was a very affecting sight. It was delayed a little above the limited time, as Serfogee Rajah wished once more to have a look at him. The affliction which he suffered at the loss of the best of his friends was very affecting. He shed a flood of tears over the body, and covered it with a gold cloth. We intended to sing a funeral hymn whilst the body was con

veyed to the chapel, but we were prevented from it by the bitter cries and lamentations of the multitudes of poor who had crowded into the garden, and which pierced through our souls. We were of course obliged to defer it till our arrival at the chapel. The burial service was performed by the Rev. Mr. Gerické, in the presence of the Rajah, the Resident, and most of the gentlemen who resided in the place, and a great number of native christians, full of regret for the loss of so excellent a minister, one of the best of men, and a most useful member of society. O may a merciful God grant that all those who are appointed to preach the Gospel to the heathen world may follow the example of this venerable servant of Christ! And may he send many such faithful laborers to answer the pious intention and endeavors of the honorable Society for the enlargement of the kingdom of Christ! May he mercifully grant it, for the sake of our Lord Jesus Christ! Amen!

Mr. Gerické gives the following account of the last days of Mr. Swartz:

"I returned to Tanjore from a short journey, on February 7, 1798. To me it was a great benefit to witness in our dying friend an awakening example of faith, of patience, and of hope. When spiritual and heavenly things were

spoken of; when he prayed, exhorted, and comforted us; and when he spoke of the repose and peace of mind which he enjoyed by the mercy of God, through Christ, no failure in his power of recollection could be perceived. He often introduced texts of Scripture, or verses of a hymn, which were very appropriate, and was continually engaged in conversation with those around him. Until the Friday evening before his departure, he often said that he did not consider his end as immediately at hand, and that it would not take place till after much suffering. But after that he sometimes said, I shall now soon depart to my heavenly Father. Being asked whether he had the hope that, after his death, the kingdom of God should extend in this land, he replied, 'Yes; but it will be through affliction and trouble.' At another time, when he was asked if he had any thing to say concerning the congregation, he answered, 'Assist them to come to heaven.' He said, at another time, 'There is in many a good beginning of christianity, but some one will say, it is not yet perfect; then let him first examine himself.' When a person remarked, with joy, his patience and contentment, he replied, 'Human affliction is common, and I really suffer very little.' He often repeated these words: 'The faithful God helps us out of trouble, and chastens us in mea-

sure.' He would say: 'How would it be if he should deal with us according to our sins? But there will be no affliction *there;* and for that we have to thank the Lord Jesus.' To his Malabar helpers, who faithfully attended him, he was very grateful; and often said to us, "For the poor people's sake, who certainly do all they can, you ought not to sorrow much, lest their services should be made painful."

"On the 12th of February, 1798, I wished to set out on a journey, and Mr. Swartz gave me leave, saying, "You will then depart to-day: Greet all the brethren, and tell them always to look at the main object. I shall now soon depart to the Lord Jesus. That he has received me, forgiven me my sins, and has not entered into judgment with me, but has dealt with me according to his tender mercy, is well for me, and I will praise him. He might reject us for our very works' sake, because sin cleaves to them all." He then praised God for permitting him to depart out of the world in the society of faithful brethren, and that God had so ordered it that I had been brought to visit him in his great weakness, to commend him to Jesus, the only Savior, as the Resurrection and the Life. "Now," he added, "pray yet once again." I complied with his request.

"I was advised not to leave him in his weak

state. In the evening I visited him again, when he suffered much; but his patience and contentment did not abate; not a complaint was heard; sighs only testified what he endured. I said, among other things, God grant that we may, in our last conflict, be able to await our end in such peace and in such confidence as, to our consolation and joy, are imparted to you. He replied, "May it be so, abundantly!" Our hearts were moved by the affectionate emphasis with which he pronounced this wish.

"In the night of the 13th he had, during the intervals of pain, a little sleep; and afterwards he was attacked with lethargy. We expected that he would thus slumber away his life; but at noon he was lively again. We sung the hymn, "Christ is my life," &c. when he began to sing with us. He then spoke very humbly of himself; he extolled his Redeemer, and wished to be dissolved, and to be with Christ. He remarked, "Had it pleased him to spare me longer, I should have been glad. I should then have been able to speak yet a word to the sick and poor; but his will be done! May He, in mercy, but receive me! Into thy hands I commend my spirit; thou hast redeemed me, O thou faithful God." After this the Malabar helpers sung the verse of a hymn, he often joining in with them: he then rested a little;

after which he desired to be raised up, and then expired, in the arms of his faithful Malabar fellow-laborers."

We shall now close our life of Mr. Swartz by various testimonies respecting his character and labors.

1. The first attestation will be that of the HEATHEN PRINCE UNDER WHOSE AUTHORITY HE LIVED—a witness, of all others, the least to be suspected.

"I beg leave," says the Missionary Gerické, addressing the Society for Promoting Christian Knowledge, "to send a letter from Serfogee, Maha Rajah of Tanjore, and to recommend its contents to the Society. No son can have a greater regard for his father than this Hindoo had for Mr. Swartz, and still has for his memory."

This letter is as follows:

"*To the Society for Promoting Christian Knowledge:*

"HONORABLE SIRS,

"I have requested of your missionaries to write to you, their superiors and friends, and to apply to you, in my name, for a monument of marble, to be erected in their church that is in

my capital and residency, to perpetuate the memory of the late Rev. Father Swartz, and to manifest the great esteem I have for the character of that great and good man, and the gratitude I owe him, my father, my friend, the protector and guardian of my youth; and now I beg leave to apply to you myself, and to beg that, upon my account, you will order such a monument for the late Rev. Missionary Father Swartz to be made, and to be sent out to me, that it may be fixed to the pillar that is next to the pulpit from which he preached. The pillars of the church are about two cubits broad.

"May you ever be enabled to send to this country such missionaries as are like the late Rev. Mr. Swartz!

"I am yours, faithfully and truly,

"SERFOGEE RAJAH.

"Tanjore, May 28, 1801."

The Society concurred in opinion with its East India Mission Committee, that the contents of this letter from the Rajah of Tanjore bear strong testimony to the high character of Mr. Swartz; that it would be proper to comply with the request of his Highness; and that steps should be taken, without delay, by the Committee, to have a suitable monument constructed, and that the same be sent out to Tan-

jore, to be placed in the Mission Church there.

The monument was accordingly prepared by Mr. Flaxman, and is now erected in the church at Tanjore—a lasting evidence of the duty and policy of bringing into action on the native mind the powerful influence of the Gospel of Christ, when administered by holy men.

How blessed is the memory of the just! In several conversations, some time afterward, with the senior of the Danish Mission at Tranquebar, the Rajah "discovered the most tender and filial remembrance of the late Mr. Swartz." But the influence of his character did not end here: it disposed the mind of the Rajah to view his survivors and their work with partiality. He expressed much friendship for Messrs. Gerické and Kolhoff; and for all the missionaries in whom he discovered the same sentiments and zeal. He expressed his wish, and had declared, on several occasions, that none but such as would follow in the steps of Mr. Swartz, and were like him, at least in piety, should be sent out to the Mission.

The impression made by the character of Mr. Swartz on the mind of the Rajah was not of the fugitive kind; for, several years after his death, having erected a very extensive and costly building, sixteen miles south-east of Tanjore, for the benefit of Brahmins and travellers, and

having established therein a very large institution for the maintenance and education of Hindoo children of different castes, his tender regard for the memory of Mr. Swartz induced him to found, in a neighboring village, a charitable establishment for the maintenance and education of fifty poor christian children. Thirty poor christians also were maintained and clothed by the Rajah's charitable institution; and, at another institution near the fort of Tanjore, fifty poor, lame, blind, and other objects of charity, all belonging to the Missions, were entirely supported by his bounteous hand; besides numbers of other poor, of all sects and persuasions. He also gave orders that his christian servants, civil and military, should not be denied, by their officers, liberty to attend divine service on Sundays and festivals, and that they should be excused from all other duty on such occasions.

2. The Court of Directors of the East India Company are the next witnesses to the exalted worth of Mr. Swartz.

In the following extract of a general letter from the Court to the Government at Madras, dated October 29, 1807, the Directors express unequivocal admiration of his character.

"By our extra ship, the Union, you will receive a marble monument, which has been ex-

ecuted by Mr. Bacon, under our directions, to the memory of the Rev. Christian Frederick Swartz, as the most appropriate testimony of the deep sense we entertain of his transcendent merit, of his unwearied and disinterested labors in the cause of religion and piety, and the exercise of the purest and most exalted benevolence; also of his public services at Tanjore, where the influence of his name and character, through the unbounded confidence and veneration which they inspired, was for a long course of years productive of important benefits to the Company.

"On no subject has the Court of Directors been more unanimous than in their anxious desire to perpetuate the memory of this eminent person, and to excite in others an emulation of his great example: we accordingly direct that the monument be erected in some conspicuous situation near the altar, in the church of St. Mary, in Fort St. George, and that you adopt, in conjunction and with the assistance of the Rev. Dr. Kerr, the senior chaplain at your presidency, any other measures that your judgment shall suggest as likely to give effect to these our intentions, and to render them impressive on the minds of the public at your settlement. As one of the most efficacious, we would recommend that, on the first Sunday

after the erection of the monument, a discourse adapted to the occasion be delivered by the senior chaplain. We desire, also, that the native inhabitants, by whom Mr. Swartz was so justly revered, may be permitted and encouraged to view the monument, after it shall have been erected, and that translations be made of the inscription into the country languages, and published at Madras, and copies sent to Tanjore and the other districts in which Mr. Swartz occasionally resided and established seminaries for religious instruction.

"We were much gratified by learning that his Excellency the Rajah of Tanjore had also been desirous of erecting a monument to the memory of Mr. Swartz in the church which was built by Mr. Swartz himself in the fort of that capital, and had sent directions accordingly to this country; in consequence of which, a monument has been executed by Mr. Flaxman. We shall give directions for its being received on board one of our ships, free of freight; and we desire that you will afford every facility toward its conveyance to Tanjore.

"G. G. Keble,

"*Secretary to Government.*"

*Copy of the Inscription on Mr. Swartz's Monument.*

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Sacred to the Memory
of the
REVEREND CHRISTIAN FREDERICK SWARTZ,
Whose life was one
Continued effort to imitate the example
of his
BLESSED MASTER,
Employed as a Protestant Missionary from the
GOVERNMENT OF DENMARK,
And in the same character by the Society in ENGLAND
For the Promotion of Christian Knowledge.
He, during a period of FIFTY YEARS,
"Went about doing good;"
Manifesting, in respect to himself, the most entire
abstraction from temporal views,
But embracing every opportunity of promoting both the
temporal and eternal welfare of others.
In him RELIGION appeared not with a gloomy aspect
or forbidding mien,
But with a graceful form and placid dignity.
Among the many fruits of his indefatigable labors, was
the erection of the CHURCH at TANJORE:
The savings from a small salary were, for many years,
devoted to the pious work,
And the remainder of the expense supplied by indivi-
duals, at his solicitation.
The Christian Seminaries at RAMNADPORAM, and
in the TINNEVELLY province, were established by him.
Beloved and honored by EUROPEANS,
He was, if possible, held in still deeper reverence by the

Natives of this country, of every degree and every sect;
And their unbounded confidence in his integrity and truth
was on many occasions rendered highly beneficial
to the public service.
The POOR and the INJURED
Looked up to him as an unfailing friend and advocate;
The GREAT and POWERFUL
Concurred in yielding him the highest homage ever paid
in this quarter of the globe to European virtue.
The late HYDER ALLY CAWN,
In the midst of a bloody and vindictive war with the
CARNATIC,
Sent orders to his officers "to permit the venerable
FATHER SWARTZ to pass unmolested, and show him respect and kindness,
For he is a Holy Man, and means no harm to my
Government."
The late TULJA, RAJAH of TANJORE,
When on his death-bed, desired to entrust to his
protecting care
His adopted Son, SERFOGEE, the present RAJAH,
With the administration of all the affairs of his Country
On a spot of ground granted to him by the same Prince,
two miles east of TANJORE,
He built a house for his residence, and made it an
ORPHAN ASYLUM.
Here the last twenty years of his life were spent in the
Education and religious instruction of Children,
Particularly those of indigent parents—whom he gratuitously maintained and instructed;
And here, on the 13th of February, 1798,
Surrounded by his infant flock, and in the presence of
several of his disconsolate brethren,

Entreating them to continue to make RELIGION the first object of their care, and imploring with his last breath the Divine blessing on their labors,
He closed his truly Christian career, in the 72d year of his age.
THE EAST INDIA COMPANY,
Anxious to perpetuate the memory of such transcendent worth,
And gratefully sensible of the Public Benefits which resulted from its influence,
Caused this Monument to be erected, Ann. Dom. 1807.

The principal compartment of this monument is occupied with an alto relievo representation of Swartz in the closing scene of his life. He is surrounded by a group of his infant pupils, to whom he afforded an asylum in his house, and by several of his fellow-laborers, who attended him in his last moments. One of the children is embracing his dying hand, and one of the missionaries is supporting his head; but the eyes of Swartz are directed, and his hand is raised toward the object in the upper part of the bas relief, namely, the cross, which is borne by a descending angel; implying that the death of Christ, the grand subject of his ministry, was now the chief support of his soul while flesh and heart were ready to faint and fail.

Over the bas relief is the ark of the covenant,

which was peculiarly in the charge of the priests, and was a striking emblem of the constant theme of his preaching.

Under the bas relief are further emblems of the pastoral office: the Gospel trumpet, with the banners of the cross attached to it, and an open Bible, on which is inscribed our Lord's commission to his servants, "Go ye into all the world, and preach the Gospel to every creature."

3. The MADRAS GOVERNMENT, by the following order, strongly expressed its sense of Mr. Swartz's worth.

"PUBLIC DEPARTMENT.

"To the Rev. Dr. Kerr,
Senior Chaplain at Fort St. George.

"REVEREND SIR,—I am directed, by the Right Honorable the Governor in Council, to enclose for your information and guidance the extract of a letter from the Honorable the Court of Directors, and to inform you of the wish of his Lordship in Council, that early measures may be taken for erecting, in St. Mary's Church, the monument which has been transmitted to this place by the Honorable Court as a tribute of respect to the memory of the late Rev. Mr. Swartz.

"His Lordship in Council directs me also to

express his confidence that your endeavors will be exerted to give every practical effect to the farther suggestions of the Honorable Court, with regard to the best means of conveying an adequate impression of the exalted worth of that revered character; and his Lordship will be prepared to give every facility to the measures which you may propose on this subject.

"Directions will be given to the Board of Trade for holding the monument in readiness to be delivered on your application.

"I have the honor to be, Rev. Sir,
"Your most obedient humble serv't,
"G. BUCHAN,
"*Chief Sec. to Government.*

"Fort St. George, 16th June, 1807."

4. The Rev. Dr. KERR, in the sermon preached in compliance with the above letter of the Directors, may be considered as speaking with the full approbation of the Madras Government; and the high testimony borne to Mr. Swartz in the following extracts from that discourse, was an appeal, it must be remembered, on the spot, to those who were themselves witnesses of the truth of the preacher's assertions:

"The man who follows the injunction of his God, 'Go ye into all the world and preach the Gospel to every creature'—whose soul is de-

voted to this one object, who submits to a thou sand privations in the discharge of his high calling, who devotes mind and body to the eternal interests of the benighted nations, without any worldly view whatsoever, who is exposed to numberless dangers in the course of his journeyings, yet goes on rejoicing to the end; such a man is surely deserving of our high esteem, and has the strongest claim on the benevolent feelings of all mankind.

"There is a grandeur in the self-dedication of a human being to such an undertaking, which is not to be met with in all the other pursuits of life. Worldly ambition has her splendid votaries, seeking honor in the midst of danger and in the face of death. In search of the wealth of this world, we have millions of examples of the most hardy enterprises undertaken, and body and soul are daily sacrificed to this polluted and polluting object; but, in the persevering effort to call the heathen from their debasing superstitions to the worship of the true God, through Jesus Christ; in the constant endeavor to extend the blessings of civilization, which always accompany the true religion, to a people whom the darkest clouds of ignorance and its thousands of ills overshadow; to labor to emancipate the souls of men from the thraldom of satanic influence, from priestcraft, from

profanation, and idle or vicious ceremonies: ceremonies calculated to impose on the understanding, and destroy the finest feelings of the human heart: to be employed, I say, in such pursuits, to follow them up with honest zeal, with firm faith in the Divine assistance, and the power of the Gospel, must be acknowledged, whether we consider the motive which stimulates, or the object in view, to be the most glorious, the most honorable, of all undertakings.

"When, therefore, we reflect, that such was the office of the man whose virtues we are this day called to celebrate; when we know that HE was peculiarly distinguished in the course of this high office; that, by the mere effect of christian virtue he attracted the love and secured the confidence, not only of the flock which he had called from pagan darkness into the bosom of CHRIST'S church, and illumined with the blessèd light of the Gospel, but that he was reverenced far and near by all castes and descriptions of people; that he was even respected by the enemies of our nation, and, at the commencement of a bloody war, was permitted to preach the doctrines of peace on the very battlements of our enemy; when we reflect on these things, what reverence does it inspire for the man! What a signal testimony does it afford of the power of Gospel truth, strikingly

evidenced in the faithful practice of a Gospel life! And what a convincing proof does it present of the great benefit to be derived from the labors of missionaries, well directed and honestly and zealously prosecuted!

"It is much to be regretted that the extraordinary humility of this most excellent man, ever averse to display of every kind, has been the virtuous cause why we are not in possession of sufficient materials to give a succinct account of the various and important labors in which he was continually engaged.

"Indeed, his mind was so impressed with the just sense of the value of his time, and the necessity for unceasing application in his calling, that he had little leisure for even giving those details which were expected from him by the Societies under whose direction he had entered upon his missionary labors, and they were often indebted to others for information regarding the important services of their faithful SWARTZ.

"He began his missionary career in the latter end of the year of our Lord 1750; when, by unceasing application, in the course of a few months, he was enabled to preach his first Tamul or Malabar sermon. His text on that occasion was taken from the 11th chapter of St. Matthew:—'Come unto me, all ye that labor

and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.' Thus he first announced the spirit of the Gospel he was about to preach to the heathens, and continued to his last hour, through nearly half a century, to evince the truth of his Divine text both in word and life.

"He had not long entered upon his heaven-appointed commission when he had the happiness to perceive that his labor was not in vain in the Lord. He called many from the evil of their way. He excited a spirit of inquiry even among the most obstinate of the Brahmins; and attached many of them to him by the endearing manner in which he addressed them, while he silenced their arguments by the powerful force of his reason, and the simple rational explanation of the christian system.

"In the course of a few years he collected a numerous congregation about him, consisting of every caste and description of people in this country, who received the truths of the Gospel with confidence from his lips.

"He also established several schools, by which both old and young were enabled to read the Sacred Writings; and the principles

of the Gospel live to this day in the hearts of many in the neighborhood where he resided, who still bless the memory of their beloved pastor, Father SWARTZ.

"But he did not confine his benevolence to spiritual instruction. He assisted the poor and the industrious, to the utmost of his power, out of his narrow means of subsistence, and always directed the hand of charity to relieve, when relief was not in his own power.

"Such a course of life, zealously pursued for a long series of years, and accompanied with that sweetly social disposition for which he was remarkable, gained him many friends and thousands of admirers. The blessing of the fatherless and widow came upon him, and his hope was gladness. He rejoiced evermore in witnessing the divine effects of his honest endeavors; and if he did not make converts of all with whom he associated, he seldom failed to make friends of those with whom he happened to communicate. Not that he ever compromised a paramount duty from any false politeness, or deference to superior station; for he decidedly and openly declared the condemnation of all who boldly and openly set Gospel rules at defiance, as often as an opportunity offered for the purpose. His reproof, however, was tempered with so much good nature: the desire of doing

good to the offenders was so obviously his intention; that he seldom provoked the smallest ill-will by the strong but fatherly remonstrances which irreligious conversation and conduct frequently drew from him. Indeed, he seemed peculiarly gifted by Divine Providence with a happy manner, which enabled him to turn almost every occurrence, whether great or trivial, to the praise and glory of God.

"Completely devoted to the important business of his calling, his mind never departed far from this object. Sensible that no trifling efforts could be productive of any good purpose in the missionary cause in any country, but most particularly in India, he determined that nothing should draw him aside, either to the right hand or to the left. With this view he early resolved on a life of celibacy, and uniformly recommended the same to his younger brother-laborers in the vineyard, in order that they might give a more undivided attention to their missionary work. With the same view, he accustomed himself to the most frugal and temperate system of diet:* and, except when objects of cha-

* For many years of his life it was his custom to give ten pagodas at the beginning of each month to his servant, in order to provide for the expenses of his table, and he gave himself no trouble about the manner in which it was supplied.

rity reminded him of his poverty, he considered the wealth of the world but as the dust of the earth."

Dr. Kerr then refers to Mr. Swartz's mission to Hyder, the death-bed scene of the old rajah of Tanjore, his influence on the natives in relieving the fort of Tanjore from famine, and to other evidences of his character which are recorded in the preceding account of him. He adds:

"Amidst such great public undertakings, and the high degree of consideration attached by all ranks of people in this country to Mr. Swartz's character, every road to the gratification of ambition and avarice was completely open before him. Courted by the prince of the country in which he resided, reverenced almost to adoration by the people at large, confidentially employed by the English government in objects of the first political importance, to his great honor it must be recorded, that he continued to value these things only as they appeared likely to prove subservient to his missionary work, as they made friends to assist him in the building of his churches, or the establishment of his schools over the country. With the single eye of the Gospel he looked only to the diffusion of Divine truth, and the glad tidings of salvation through faith in Christ Jesus. The same principles which raised him in the public estimation, he continued to cherish in every stage of his

elevation. Uncontaminated by the venality and corruption which, from various quarters, it is well known, assailed his virtue, he continued his missionary life, carrying his cross, following the steps of his Divine Master to the end of his earthly being.

"I know that there have not been wanting enemies who, both while he was living and after his decease, have given currency to a different tale, who have flippantly accused him of meddling in political matters inconsistent with his ministerial labors, and who insinuated other suspicions injurious to his fame. But such men would have reflected on the Lord Jesus Christ himself, had he lived in this country at the same period and publicly declared his abhorrence, as Mr. Swartz always did, of the base intrigues, the fraudulent loans, the cruel oppressions, which, during the early part of the good man's life, and for many years after, made a land of misery, desolation, and slavery, of one of the most fertile provinces of this part of India.

"Some of the Honorable Company's servants long since departed out of life, and others who are now virtuous and amiable members of the different communities in which they live, have blessed the day when they became acquainted with this venerable man."

FINIS.

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